

# Prabuddha Bharata

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प्राप्य वरान्निबोधत ।

Katha Upa. I. III. 4

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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## CONVERSATIONS AND DIALOGUES OF SWAMI VIVEKANANDA.

( RECORDED BY A DISCIPLE. )

### PART II.—XIX.

[ Place—*The Math, Belur.* Year—1902.

Subjects—*How Swamiji used to spend the last period of his life in the Math.—His serving the "God in the poor."—His burning sympathy for the poor and destitute of the country.* ]

After returning from Eastern Bengal, Swamiji stayed in the Math and looked after the household management and sometimes would lend a hand in getting some work done—this is how he passed his time. Sometimes he would dig and turn the sods of the Math garden; sometimes plant trees or sow flower-seeds and sometimes finding the Math dusty for want of necessary cleaning, he would himself take the broom and sweep the place with his own hands. If anybody finding him in the work, said, "Why you, Sir," he would reply, "What does it matter? If the place is not swept everybody in the Math will fall sick." At this time he kept some cows, ducks, dogs and goats as pets.

He used to call a small kid "Matru" and lovingly put some bells round its neck. The kid, belted by Swamiji, would follow his footsteps and Swamiji like a boy would run about and play with it. New persons who come to the Math to visit, getting to know of him and finding him engaged in such childish endeavours, would be astonished and say, "Is he the world-renowned Vivekananda?" After some days "Matru" died and Swamiji with a sorrowful heart told the disciple, "See, whomever I want to love, dies."

Every year some Santals (labourers) came to the Math to clear the grounds of jungle and to dig earth. Swamiji would joke and make fun with them and loved to



hear their tales of weal and woe. One day several renowned gentlemen of Calcutta came to visit Swamiji in the Math. Swamiji that day had started such a warm talk with the Santals, that when Swami Subodhananda came and informed him of the arrival of those gentlemen, he said, "I won't be able to go now. I am happy with these men." Really that day Swamiji did not leave the poor Santals to see those visiting gentlemen.

One among the Santals was named "Keshta." Swamiji loved Keshta very much. When Swamiji came to talk with them, Keshta used to speak to Swamiji—"O my Swami, do not come to us when we are working, for while talking with you our work stops and the supervising Swami rebukes us afterwards." Swamiji would be touched by these words and say, "No, no, he would not say anything; tell me a little about your part of the country,"—saying which he used to introduce the topic of their worldly affairs.

One day Swamiji told Keshta, "Well, will you take food here one day?" Keshta said, "We do not take food touched by you; if you put salt in our food and we eat it we shall lose our caste." Swamiji said, "Why will you take salt? We will prepare curry for you without salt, will you then take it?" Keshta agreed to it. Then at the orders of Swamiji, bread, curry, sweets, curds, etc. were arranged for the Santals and he made them sit before him to eat. While eating, Keshta said, "Where have you got this thing? We have never eaten anything like this." Swamiji feeding them sumptuously said, "You are Narayanas, God manifest; to-day I have offered food to Narayana." The service of "Daridra Narayana"—God in the poor—about which Swamiji spoke, he himself performed one day like this.

After meals, the Santals went for rest and Swamiji addressing the disciple said, "I found them the veritable embodiment of God—such simplicity, such sincere guileless love I have seen nowhere else." Then addressing the Sannyasins of the Math he said, "See, how simple they are, can you mitigate their misery a little? Otherwise of what good is the wearing of the *gerua* robe? Sacrifice of everything for the good of others is real Sannyasa. They have never enjoyed any good thing in life. Sometimes I feel a desire to sell the Math and everything, and distribute the money to the poor and destitute. We have made the tree our shelter! Alas! the people of the country cannot get anything to eat, with what heart are we raising the food to our mouths? When I was in the Western countries, I prayed to the Divine Mother, 'People here are sleeping on a bed of flowers, they eat all kinds of luxuries, what are they not enjoying? While people in our county are dying of starvation. Mother, will there be no way for them?' One of the objects of my going to the West to preach religion was to see if I could find any means for feeding the people of this country.

"Seeing the poor people of the country cannot get two morsels of food to eat, a desire comes to overthrow all ceremonial worship and learning, and go round from village to village collecting money from the rich by means of force of character and Sadhana, and to spend the whole life in serving the poor.

"Alas! nobody thinks of the poor of the country. They are the backbone of the country, who by their labour are producing food,—these poor people, the sweepers, labourers, who if they stop work for one day will create a panic in the town. There is none to sympathise with them,



none to console them in their misery. Just see, for want of sympathy from the Hindus—thousands of *pariahs* in Madras are turning Christians. Because they do not get any sympathy from us. We are day and night calling out to them, 'Don't touch! Don't touch!' Is there any compassion or kindness of heart in the country? Only a class of 'Don't-touchists'; kick such customs on the mouth. Breaking the barriers of 'Don't-touchism,' let us go at once and call out, 'Come all who are poor, miserable, wretched and down-trodden,' and let us bring them all together in the name of Sri Ramakrishna. Unless they rise, the Mother won't awaken. We could not make any provision for food and clothes for these—'what have we done then? Alas! they know nothing of worldliness, and therefore even after working day and night cannot provide themselves with food and clothes. Let us open their eyes—I see with divine vision there is the one Brahman in all, in them and us—one Shakti dwells within. The only difference is of manifestation. Unless the blood circulates over the whole body, has any country risen at any time? If one limb is paralysed, then even with the other limbs whole, not much can be done with that body—know this for certain."

Disciple.— Sir, there is such a diversity of religions and ideas among the people of this country, that it is a difficult

affair to bring harmony among them."

Swamiji (in anger).— If you think any work difficult, then do not come here. Through the grace of God all paths become easy. Your work is to serve the poor and miserable, without distinction of caste or colour, and you have no need to think about the results. Your duty is to go on working, and then everything will follow of itself. My method of work is to construct and not to break down. Read the history of the world and you will find that a great soul has stood as the central figure in a certain period of a country. Animated by his ideas, hundreds of people have done good to the world. You are all intelligent boys, and are coming here for a long time, say, what have you done? Couldn't you give one life for the service of others? Next life you may read Vedanta and other philosophies. Give this life for the service of others, then I shall know that your coming here has not been in vain."

Saying these words, Swamiji sat silent, wrapt in deep thought. After some time he said, "After so much austerity I have understood this as the real truth—God is present in every Jiva; there is no other God besides that. "Who serves Jiva, serves God indeed." After some time Swamiji addressing the disciple said, "What I have told you to-day, inscribe in your heart. See you do not forget it."

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### OCCASIONAL NOTES.

**I**N the Hindu religious self-discovery and finding, there is the mention of the attainment of a state of consciousness which is termed Samadhi. The implications and the contents of this super-

conscious state and its indication only by words of negative import create the misapprehension of its being a nullity of experience and it will be well therefore to examine the state from the aspect of its



positive import, and its real, pragmatic effects on life and experience. Samadhi is equivalent to what we may call a super-conscious state, a state in which the analytic discursive intellect is superseded by an intuitive consciousness. The discursive intellect cuts up the ultimate truth into separate fragments which it labels as objects and their concepts, and its way of arriving at the truth of things is from the outside, by a bringing together and correlation of the external indications and it proceeds to more inclusive ranges of truth than what the separate, unconnected objects and their impressions can afford. An intuitive mind, on the other hand, sees from within outwards. It is seated at the heart of things and being identified with the unit substance is the parent of all forms. Therefore it sees with a more sovereign light and a more direct vision than the laborious process of proceeding from one step to another, joining fact to fact and reasoning to reasoning. When this intuitive consciousness descends from the heights of absolute unit consciousness to the level of the subject-object relation of the mind and its diverse partitions, relations, it brings into them a wider content of significance, and a broader light of truth by means of which more is seen in them, for the trenchant oppositions and antitheses which the intellect creates are transcended in the unifying vision of the spirit. Therefore a greater wealth of thought, a more far-reaching relation is read in the operations of the intellect suffused with the light of the spirit, than if it had laboured in isolation.

Samadhi is thus not a negation and rarefaction of thought, but its completion and culmination in the supreme unified illumination, of which the dialectical

thought is a secondary derivation. By the force of this illumination, the finite becomes filled with the significance of the Infinite, the individual in unity with the universal, and the separate objects teem with the significance of universal Being.

In Samadhi, the consciousness becomes divested of particular modes, forms or directions. There is then no particular perception, no specialised cognition, but a formless consciousness. Now in normal logic-consciousness we always stumble upon a particular consciousness and we know nothing of a consciousness in which all features, all structures vanish, leaving a homogeneous, unit consciousness. Again names, forms, qualities, relations form the very constitution of the logical mind and the very attempt to think them away seems impossible, or possible only when thought has killed itself, and consciousness ceased. The ordinary man hankers after forms and relations; his mind is overridden with special hankerings, preferences and partialities, love and hate, acceptance and rejection and these constitute the very gist of his existence and the richness and colour of life. So naturally he feels no interest for the Pure Consciousness, devoid of the limits of specialities, the Ocean of Existence, Knowledge, Bliss, devoid of the antinomies of life. Nay, he fears the attainment of the state from his present life of special relations, modes, and as his present life and its worth and significance are associated with dualities, polarities and antinomies, he fears their transcendence would mean the loss of the real worth of life. But he little suspects that bliss and intelligence obtain their plenitude in the formless infinite consciousness of Samadhi, and relative, qualified life and knowledge is but a form and a



mould of that infinite consciousness. The consciousness of Samadhi is thus a plenum of consciousness, bliss, being, which is at the base of and sustains all forms and manifestations.

A mind which descends to the level of the logical thought after the attainment of the formless infinite consciousness of Samadhi is thus considerably heightened in its powers and potentialities. This intuitive mind is seated at the central heart of things, and does not see objects and nature as separated by a deep gulf from it and from each other, which logical mind does. It sees all in a comprehensive unity at their base, all in kinship with one another, the soul of man in communion with the soul of nature, all living and aflame with intelligence and instinct with spirit. For there are no thick impenetrable partitions between man and man, man and nature, but they wear the appearance of the veils through which the faces of all are seen. Thus by the attainment of Samadhi consciousness, the operations of logical thought are heightened both by a deeper intensity of thinking power which it draws down from the source of all thought in the Samadhi consciousness, and also by including in its scope a wider range of hidden relations and correspondences, which spreads before its comprehensive sweep of vision. Thus the bounds of logical thought are extended, it gets deeper in intensity and wider in extent.

Again the state of Samadhi consciousness is one of relationless unity of experience. It is not a totality of relations, nor a summation of personal units, but an absolute, impersonal experience, which resolves into itself all the finite relations

of personal units of logical thought. The Samadhi consciousness transcends personality in that it exceeds the limitations of personality, and then it may form in the mould any number of personalities, without being bound and abridged by them. Thus the impersonality of Samadhi is the culmination of personality, and when it returns to life it gives to personality the largeness of impersonality, to the individual, extension of the universal. The Samadhi is not a prison of its impersonality, and incapacity of taking any further mould of personality; it is the transcendence of the limits of personality, so that when it returns to life to give to personality the significance of the impersonal, the partitions of personality wear their veils, through which the impersonal is seen.

Thus Samadhi consciousness regarded in its positive effects, is not the negation and abolition of thought, but its real explanation, to take it to its highest plenitude and power. Logical thought without it is a flickering light shining dimly and showing only a corner of the mind and world, and human personality without it, is a prison-house of limitation, a source of clash, friction, limited power and vision. The personal requires the Impersonal for its highest explanation and exaltation; logical thought requires the infinite formless consciousness of Samadhi for its greater intensification and wider amplitude and power. There is no permanent basis or ground in little changeable individualities, and they reach their culmination and proper ground when the infinite individuality of Brahman in the Samadhi is reached, and on that basis any number of personalities, however large, can be assumed. There is no permanent



truth or certitude possible in the operations of the logical thought, with its clear-cut, separate polarities of subject and object and manifold, discontinuous and discrete objects separated by an unbridged hiatus. The intellect sees objects only from outside and as separate and independent of itself, hence its truths are only a series of presumptions; but in Samadhi when the vision is intimate and in unity with the oneness which lies at the base of objects the truths are infallible, and have a greater assurance of utterance.

The idea of the pure Infinite consciousness, devoid of form, direction, is alien to Western mentality; for that mind under the influence of its strong exclusive pragmatic tendency and vision turned to outer life, is interested only in modes, forms, and tones of consciousness, and where these specialised features of logical *Dvaita* consciousness are wanting, it is apt to imagine that consciousness has ceased; hence the characteristic misunderstanding of Samadhi, as a stone-like existence. But Hindu religious thought has long been in possession of the basis of thought in the superconscious *nirvikalpa* state and is most familiar with it. To it, it is the original datum of thought which precedes all forms of consciousness; it is the plenum of existence which precedes and originates all forms of manifested life; it is the ocean of bliss, of which all human happiness is but waves on the surface. It is not thought, but thought is manufactured out of it; it is not life, but life is derived from it; it is not happiness, but the concentrated essence of bliss, of which all happiness is but faint reflections.

The theory of the absolute conscious-

ness of Samadhi and its supreme and sovereign place in Hindu thought have important consequences in our cultural outlook. It explains the opening it has given to the mind to escape from the prison-house of the intellect and its changeful thoughts—partial relations, to ascend to the total and unified vision of the One Brahman in all, which the intellect can never reach by its operations. The spiritual conception of life of Hindu civilisation follows from this. If it had accepted logical thought, with its modes and relations, as the highest level of human consciousness, it would have confined its vision only to outward life, for intellect works only on the base of the outward positive world; even if by its inference it could have guessed at the Unity behind, it could never been able to be one with it. But to Indian thought, logical thought is a derivation of the supra-rational unqualified consciousness of Brahman in Samadhi, which is not a nullity but a concentrated essence of thought. Again this superconsciousness is not an epiphenomenon, a product of life forces, originating from it late in evolution, but is the original basis, the primal principle which creates life and is involved in its forms and gradually manifests itself more and more as the covering veils of nature grow thinner. Thus life is valuable for its possibilities of the spirit, and of the unfoldment of the spirit within. Life for itself has no *raison d'être*, unless the basis of the Spirit is found which is the very basis of the multiple experiences of life. Without this basis, without the light of this consciousness, life with its knowledge and experience is Maya, an unintelligible phenomenon bereft of its goal, an unconscious groping in the dark. Hence the spiritual turn is given to the conception of



life, the search for spiritual possibilities in everything, and to base the whole structure of life on the ultimate foundation of boundless infinite consciousness.

## SWAMI VIVEKANANDA AND SRI RAMAKRISHNA.

[ RENDERED FROM SWAMI SARADANANDA'S  
"LILAPRASANGA." ]

( Continued from page 153. )

WE will finish the present chapter by giving an account in short of the ancestry of Narendranath. The family of the Duttas of Calcutta divided in many branches is one of the ancient families of that locality. In wealth, honour and learning this family was the foremost among the middle class *Kayasthas* of Calcutta. Narendranath's great grandfather, Sj. Rammohan Dutta, earned much wealth by the practice of law and, surrounded by a big family, lived in his home at Gourmohan Mukherjee's Lane, Calcutta. His son Durgacharan inheriting the large property of his father, developed dispassion for the world from an early age, and leaving home took to the life of Sannyasa. It is said that from his boyhood Durgacharan was devoted to Sadhus and Sannyasins. Ever since entering on youth his religious tendency prompted him to the study of scriptures and made him well versed in the Shastras. Even after marriage, Durgacharan had no attachment for his worldly life. Swami Vivekananda used to say, that his grandfather, in obedience to the injunction of the Shastras, left home for good after the birth of his first child. After renouncing the world, Durgacharan met his wife and relations

twice for a short time, under the dispensation of God. His son Viswanath was then two years old, and his wife and relatives, perhaps in search of him, went to Benares and stayed there for some time. There being no railway communication then, respectable people used to come to Benares by boat on the Ganges. The wife of Durgacharan did likewise. On the way the child Viswanath fell from the boat into the water of the river. His mother observing it first at once plunged into the water to save him. After great effort when the mother was raised from the water in an unconscious condition to the boat, it was found that she was still holding the hand of the child firmly. Thus the boundless love of his mother was the cause of the saving of Viswanath's life.

After reaching Benares, Durgacharan's wife used to visit the Viswanath temple every day for worship. The road being slippery on account of rain, one day, she slipped and fell down before the temple. A Sannyasin who was passing by the place, seeing it hurried to her and carefully raising her made her sit on the steps of the temple and proceeded to examine if she received any great hurt in any part of her body. But as soon as their eyes met Durgacharan and his wife recognised each other and the Sannyasin Durgacharan not looking a second time at her, hurriedly left the place and disappeared.

The scriptural injunction is that twelve years after initiation into Sannyasa, one should visit his place of birth "more esteemable than heaven itself." Therefore Durgacharan came to Calcutta after twelve years and stayed in the house of an old friend of his and earnestly requested him so that the news of his coming might not spread among his relatives. His worldly friend disregarding the re-



quest of Sannyasin Durgacharan secretly sent the news to his relatives, so that they coming in a party in a manner forcibly took Durgacharan to his home. Durgacharan went home but stayed in a corner of the house like an immovable stump, closing his eyes and observing absolute silence without speaking to anyone. It is heard that for three days and nights continuously he sat in one *asana* (seat) like that. Thinking that he would give up his body by starving, his relatives became very apprehensive and kept the door of the room open, instead of closed as before. Next day it was observed that the Sannyasin Durgacharan had, unobserved by anyone, left home and disappeared.

Viswanath, the son of Durgacharan, with the increase of years, attained to great proficiency in the Persian and English literature and became an Attorney-at-law of the Calcutta High Court. He was very charitable and devoted to friends, and although he earned much in his lifetime he could not leave anything behind. Really in many matters Viswanath's nature was not like that of an ordinary householder. He was never troubled with the thought of the morrow, and advanced to help people without considering their fitness or otherwise, and although of a loving disposition, still, while staying separated from his family he could live undisturbed without taking any news of them—many things like this can be said about him.

Viswanath was clever and intelligent. He had special interest in music and other arts. Swami Vivekananda said that his father had a musical voice and without learning music systematically, could yet sing the *tappā* and other songs excellently. He had the idea that music was a harmless pastime and therefore put his eldest son to cultivate music along with learning.

His wife Srimati Bhuvaneshwari could master the religious songs of Vaishnava and other religious mendicants with their appropriate melody by hearing them once.

Viswanath had great pleasure in reading the Christian scripture, the Bible, and in reciting the poems of the Persian Poet Hafiz. He used daily to read a chapter or two from the holy life of Christ and some of this and the divine love-songs of Hafiz he used to read out to his wife and children, sometimes.

As Viswanath was in one way very calm and grave in disposition, he was also very humorous. If any one among his children behaved wrongly, he, instead of reprimanding him in harsh language, used to spread it among his friends and acquaintances in such a way that he was put to shame by it and desisted from it. As an example we may cite one instance. His eldest son Narendranath had a passage of words with his mother with regard to some matter, when he spoke one or two harsh words to her. S. Viswanath without rebuking him at all wrote in big letters with a piece of charcoal above the door of the room in which Narendranath used to sit with his friends, "Naren Babu has to-day spoken such and such words to his mother." Narendranath and his friends entering the room found those words written and for many days afterwards he felt great compunction for his fault.

S. Viswanath maintained a family of many members. He was always open-handed in giving food to people. Many distant relations of his lived on his food and spent their time idly, and some among them would relieve the misery of life by resorting to habits of intoxication. Narendranath growing up remonstrated with his father for his charity to such



undeserving persons. Sj. Viswanath would thus reply to his son's remonstrances: "What do you know, how full of misery is human life? When you will know that, then you will be able to look with a charitable eye even on those who, in order to get temporary relief from the hand of the world's misery, take to intoxicating habits."

Viswanath had many sons and daughters. They were all endowed with many good qualities, but many of his daughters did not live long. Narendranath, born after three or four daughters, became very dear to his parents. In the winter of 1883, when Narendranath was getting ready for the B. A. Examination, his father suddenly died of heart-failure. By his death, his wife and children were thrown into a great helpless condition.

Many things are heard about the greatness of Narendranath's mother. She had not only great personal charm and a devotional frame of mind but was also very intelligent and had a great common sense and practicality. The charge of the management of the affairs of the big family of her husband was laid on her shoulders. It is heard, that she easily and dexterously managed them and yet made time for doing sewing and other household arts. Although her literary knowledge did not extend beyond reading the Ramayana, Mahabharata and other religious books, still she learnt so many things orally from her husband and son, that while speaking with her one took her for an educated lady. Her retentive faculty was very pronounced. Hearing about a thing once she could reproduce it and she could recollect past events as vividly as if they had happened a few days ago. Falling into poverty after the death of her husband, the qualities of

calm patience, long-suffering and courage became specially manifested in her. She who had spent a thousand rupees per month for the family expenses, was now confined to a small income for the maintenance of family and children. But, for this she was not found dispirited or sad; with this small income she managed the affairs of the family in such a way that people thought the circumstances of the family more affluent than they really were. Even falling into straitened circumstances, she managed everything in such a calm and steady way that thinking of it, the feeling of reverence naturally rises in the mind towards her.

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#### WHERE EAST AND WEST AGREE:

**G**RADUALLY but certainly, thinking men throughout the civilised world are emboldened, by the process and conclusion of their thought, to assert their faith in the oneness of mankind. They not only accept this faith, but speak and write and act in accordance with it. More; they cannot rest content without extending eager hands towards the hands of other men whose religious rules do not, externally, resemble their own. They have learned that One is the author and base of all real religions; that all that is good proceeds from Him; and that He is the core of every creed that seeks to lead man towards the Infinite, guiding him back to the heaven from which he arose. A question, asked many centuries since, appeals to them with great force to-day: "If a man love not his brother, whom he hath seen, how shall he love God Whom he hath not seen?" They realise that pretension to a love of God, while disliking and disparaging some of the sons of God, is a falsity. If the Transcendental is also Immanent, the very closest relationship connects man with man at all



points of the compass, since "He is All and in all." They know, too, that those paths to the Goal, tracked and trodden by Eastern feet, are the very paths which they must tread if they would follow on the way. Concerning these paths it is extremely interesting to observe how nearly the Vedantic routes are traversed by the Christian. Nothing, perhaps, could illustrate this fact more conclusively than a careful perusal of the hymns commonly sung at this present time by congregations assembled for worship in Great Britain. We must bear in mind the British reticence in speaking of sacred things. One man, for example, may meet another man daily, in business or in recreation, and, after the lapse of many years, may not know to what school of religious thought that other man has attached himself. Up-bringing, education, circumstances, even climatic condition—each contributes to the religious phase selected, as well as to the reticence and reserve by which it is surrounded. Thus a custom of concealing deep thought and high aspiration has grown up and is cherished. Britons generally do not "wear their hearts upon their sleeves." Whatever interests them most profoundly is seldom revealed in ordinary society, unless assemblies are drawn together for a common religious or philosophical purpose. It is only, as a rule, made plain among intimate and trusted friends. One has, therefore, to look to the hymns, the sacred songs, used in common and for a common end, in order to establish the real movement of the soul of Britain towards the Eternal; hymns in praise of God and hymns of prayer to God. Moreover, hymns convey, clearly and definitely, the religious design which, among most British seekers after God, is aimed at if not fully attained. English and Scottish hymn-books and psalmodies breathe out the spirit which animates the singers. The people of Ireland and Wales, possessing Celtic tendencies and more akin to Latin races, are more effusive,

more easy in an open expression of belief, yet hymns, with them too, are more explanatory than every-day speech.

Study of these psalms and hymns goes far to prove that the souls of the Anglo-Saxon and of India are swayed by one Impulse manifesting under various external and superficial conditions, even as what we call "life" expands and contracts in both spheres: "That which exists is One, though men speak of It under many names."

Inspecting, then, the psalmody to which we have drawn attention, we shall find reason to observe that the two immutable notes of religious rhythm, renunciation and realisation, are firmly stated by the singers of religion in the West.

The first of these principles, renunciation, is stated clearly and without equivocation:

"If Thou shouldst call me to resign  
What most I prize, it ne'er was mine;  
I only yield Thee what is Thine;  
Thy will be done."

"We lose what on ourselves we spend;  
We have as treasure without end,  
Whatever, Lord, to Thee we lend,  
Who givest all."

"Self-renouncing, grace admiring,  
Made unto salvation wise."

"He—when he lets his whole self go  
Lost in the common good, the common wrong,  
Strikes truest even for his own self,"

"Yet, He taught  
Love could not lose by utmost sacrifice,  
Nay, but that gain would come, must come!  
much gain."

Thus and thus have Western singers sung in church and in conventicle. One of them, William Cowper, summed up the duty of renunciation and the reward of renunciation, in a dozen lines entitled—*The Entire Surrender*,



"Peace has unveil'd her smiling face,  
And woos thy soul to her embrace,  
Enjoyed with ease, if thou refrain  
From earthly love, else sought in vain;  
She dwells with all who truth prefer,  
But seeks not them who seek not her.

"Yield to the Lord, with simple heart,  
All that thou hast and all thou art;  
Renounce all strength but strength divine;  
And peace shall be for ever thine;  
Behold the path which I have trod,  
My path, till I go home to God."

Jesus, the Carpenter's Son, the Crucified One, He Who founded the faith of the West, spoke burning words which, in psalm and hymn, have concentrated the doctrine of renunciation:—

"Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the Life more than meat? . . . But seek ye first the kingdom of God and His righteousness."

So we perceive the picture is the same whether painted by Eastern or Western hands, though the framing of the picture varies according to the surroundings of the artist and the material which is readiest for his use.

Realisation, also, is similarly conceived and supplies the leading motive of a thousand hymns. We select Cowper as an earnest exponent of realisation.

"Blest! who, from self-esteem  
Dives into the great Supreme;  
All desire beside discards,  
Joys inferior none regards.  
Blest! who in Thy bosom seeks  
Rest that nothing earthly breaks;  
Dead to self and worldly things,  
Lost in Thee, Thou King of Kings."

We find the desire, the aspiration, in such a hymn as this;

"As pants the heart for cooling streams  
When heated in the chase,

So longs my soul, O God, for Thee  
And Thy refreshing grace.  
For Thee, my God, the living God,  
My thirsty soul doth pine;  
O when shall I behold Thy Face,  
Thou Majesty Divine?"

And further,

"Loved of my God, for Him again  
With love intense I'd burn;  
Chosen of Thee ere time began  
I'd choose Thee in return.  
Whate'er consists not with Thy love,  
O teach me to resign;  
I'm rich to all th' intents of bliss,  
If Thou, O God, art mine."

Following desire and aspiration, realisation is secured and gloried in:

"In cheerful notes my voice I'll raise  
And triumph in Thy Grace,  
Who worthy art of all my praise,  
My God, my hiding-place."

The divine appeal rings thus—

"Halts by me that foot of all;  
Is my gloom, after all,  
Shade of His Hand, outstretched caressingly?  
Ah! fondest, blindest, weakest,  
I am He Whom thou seekest!"

The human recognition, the utter content and triumph of man when he has experienced oneness with divinity, may be righteously asserted:

"Sheltered by Thine Omnipotence,  
What finite arm shall pluck me hence?  
On every side I'm guarded well,  
With love and grace immutable."

"Then shout, ye saints, whose weary feet  
On this bright summit stand."

"Raise your triumphal songs  
To an immortal tune,  
Let the wide earth resound the deed  
Celestial grace hath done."

Crude sometimes, sometimes weak in wording, faulty in construction, yet the rhymes are sure and certain in their pronouncement.



Not for one moment should it be supposed or suggested that every singer seeks, or that many among them find, realisation. Nor must it even be believed that real renunciation lies at the heart of each member of a congregation gathered together for praise and prayer. The precept of hymnology is pure nevertheless, however poor the general practice may be. More, we have to admit that the principle is accepted and that the practice is more than occasionally performed.

Let us set down, as brief but beautiful, the words of Dr. James Martineau: "Without sacrifice no man will really maintain the spirit of a noble and devout life. There is no such measure of the Way Eternal as the daily sacrifice."

From the same authority we gather this: "It was the vision, the love, the spiritual touch of God without which Christ could do nothing." The followers of the Christ are in the same category.

Britain thanks Hindustan for her firm faith and for her unwavering example.

Hindu and Briton walk the same Way, Raiment and ritual exhibit differences but Man is Man despite apparel, despite ceremonial. Men, East and West, seek and will seek, until they become contented with surpassing content, in "a sense of an impersonal, all-comprising One Who is in me and I in Him."

The culminating point, the apex of the highest height, is Unity.

"Clear before us through the darkness  
Gleams and burns the guiding Light;  
Brother clasps the hand of brother,  
Stepping fearless through the night,  
One the object of our journey,  
One the faith that never tires;  
One the earnest looking forward,  
One the faith our God inspires."

ERIC HAMMOND.

## EPISTLES OF SWAMI VIVEKANANDA,

(Translated from Bengali.)

CLXXVI.

Almora,  
30th June, 1897.

My dear Akhandananda,

According to your instructions I write a letter to Mr. Levinge, the Dist. Magistrate. Besides, you will write a big letter to the Indian Mirror, describing in detail his method of work (having got the same revised by Dr. S.), and send a copy of it to the gentleman named above. Our fools only search for people's shortcomings, let them see some virtues too.

I am leaving this place next Monday. \* \*

What do you talk of the difficulty in getting orphans? Better ask for four or five men from the Math, if you like; you can find some orphans in two days, if you seek from village to village.

Of course we must have a permanent centre. And can anything be done in this country unless the — help? Do not mix in politics etc., nor have any connection with them. At the same time you need not have any quarrel with anybody. You must put your body, mind and all you have to some one work. Here I gave a lecture to a European audience in English, and another to the Indian residents in Hindi. This is my maiden speech in Hindi, but everyone liked it for all that. Of course the Westerners, as is their wont, were in raptures over it, as coming from a "nigger"! "Oh! How wonderful!" and that sort of thing. Next Saturday there will be another lecture for the Europeans. A big Association has been set on foot here—let us wait and see how far it works in future. The object of the Association is to impart education and religion.



Monday next, trip to Barcilly, then to Saharanpur, next to Umballa, thence, most probably, to Mussoorie with Captain Sevier, and as soon as it is a little cool, return to the plains and journey to Rajputana, etc. Go on working at top-speed. Never fear! I, too, have become very idle, I see. The body must go, no mistake about that. Why then let it go in idleness? "It is better to wear out than rust out." Don't be anxious, even when I die, my very bones will work miracles. We must spread over whole India in ten years, short of this it is no good. To work, like an athlete!—Victory to the Guru! Money and all will come of themselves, we want men, not money. It is man that makes everything, what can money do?—Men we want, the more you get, the better.....Here, for instance, was M— who brought together a lot of money, but there was no man, and what good did he achieve?

Yours affly.

Vivekananda.

CLXXVII.

ओं नमो भगवते रामकृष्णाय ।

Almora,  
10th July, 1897.

My dear Akhandananda,

To-day I send back the proofs of the Objects of our Association that you sent me, corrected. The rules and regulations portion (which the members of our Association had read) is full of mistakes. Correct it very carefully and reprint it, or people will laugh.

\* \* The kind of work that is going on at Berhampore is exceedingly nice. It is those works that will triumph—can doctrines and dogmas touch the heart? Work, work,—live the life,—what do doctrines and opinions count? Philosophy and Yoga and penance,—the worship-room,—your sunned rice or vegetable offerings—all these constitute the religion of one man or one country; doing good to others is the one great, universal religion. Men and women, young and old,

down to the Pariah, nay, the very animal,—all can grasp this religion. Can a merely negative religion be of any avail? The stone is never unchaste, the cow never tells a lie, nor do trees commit theft or robbery, but what does it matter? Granted that you do not steal, nor tell a lie, nor lead an unchaste life, but meditate four hours a day, and religiously ring the bell for twice as many hours,—yet, what matters it after all? That work, little as it is, that you have done, has brought Berhampore to your feet for ever—now people will do whatever you wish them to. Now you will no longer have to argue to the people that "Ramakrishna is God." Without it what will mere lecture do?—Do fair words butter any parsnips? If you could do like that in ten districts, all the ten would become yours to have and hold. Therefore, like the intelligent boy that you are, lay your greatest stress, for the present, on that work department, and try heart and soul to augment the utility of that alone. Organise a number of boys to go from door to door, let them fetch, in the manner of the Alakhia Sadhus, whatever they can get—money, or worn out clothes, or rice and eatables or anything. Then distribute them. That is work, work indeed. After that people will have faith, and will then do what they are told.

Whatever is left over after defraying the expenses of the Calcutta meeting, remit for famine relief, or help with it the countless poor that live in the slums of Calcutta;—let Memorial Halls and things of that kind go to the dogs. The Lord will do what He thinks best. I am at present in excellent health. \* \*

Why are you not collecting materials?—I shall go down and start the paper myself. Kindness and love can buy you the whole world; lectures and books and philosophy all stand lower than these.

Please write to — to open a work department like this for the service of the poor. |



\* \* Curtail the expenses of worship to a rupee or two per mensem. The children of the Lord are dying of starvation.....Worship with water and *tulasi* leaves alone, and let the allowance for His Bhoga (food offerings) be spent in offering food to the Living God who dwells in the persons of the poor,—then will His grace descend on everything. J— felt unwell here; so to-day he started for Calcutta. I shall again go to Dewaldhar to-morrow. Please accept my love and tender it to all.

Affly. yours,  
Vivekananda.

### THE ATTAINMENT OF SELF- KNOWLEDGE.

**T**RUE happiness can be got by resisting our passions and not by obeying them. Steeped in ignorance, as most of us are, we often lose ourselves in the meshes of sense-enjoyments and do not seek to discover the fountain of Good within us. Pleasures arising out of the contact of senses with their objects end in pain, as youth in age. The Nescience or Avidya has such a strong hold upon us that we cannot easily elude her grasp, however much we may try. We are, as it were, the playmates in the hands of Avidya. Deluded as we are by her inscrutable power, we are often led to think the sense-enjoyments to be the be-all and end-all of our life. The enjoyment of life in the senses is no better than that of a moth which, attracted by the brightness of fire, recklessly enters into it and dies. The first entrance into life is the cry of the new-born infant, and despair, pain and misery pursue each stage of life if it is not lived otherwise. We grovel in the darkness of ignorance and lead a most wretched

life of animal by being confined to the life of the senses. We become blind in relation to ourselves and suffer the mischief of self-ignorance.

Can we remain satisfied all our life on this animal plane? No, we are endowed with the faculty of discrimination; only we should learn how to apply it with regard to the enlightenment of our 'self.' Our conception of sense-enjoyment is entirely identical with its object, and Avidya makes us conceive the body as sense-object and what we call 'me and mine'—which is really in the sphere of Not-Self—as ourselves. In fact, it has no independent reality, but it appears as such. What we, the Vedantins, call Avidya, Plato calls 'a world of shadows, not of realities,' and Kant calls 'appearance only, not the thing-in-itself.' We therefore clutch at shadows and struggle hard to enjoy pleasure therefrom and are actually caught in the act of enjoyment. We have come into the world to enjoy but are being enjoyed all the while.

All this is due to a lack of our discrimination between the real and the unreal, between right and wrong. Every one of us can secure happiness if he only comes to understand through right thinking (विचार) how to seek it, not in things worldly but in himself. Our dependence on external circumstances has made ourselves what we are now. When the eye of discrimination is opened, we can then judge things as they are and not as they appear to be, just as in the mirage the sun's refracted rays appear like a lake. Each activity of the outgoing senses presupposes a desire, which in turn creates bondage and hence it should be controlled through discrimination. Discrimination brings about dispassion for sense-objects which checks the outflow of sense activities.



Here comes the Shruti like a loving mother to show her children the way of Peace and Blessedness of Life. "Know Thyself" is the watchword of the Vedanta. Our real Nature is Brahman and we are one with It—is what our scriptures teach us. स यो ह वैतत्परमं ब्रह्म वेद ब्रह्मैव भवति—He who knows that Highest Brahman becomes Brahman Itself; and our final liberation consists in being Brahman freed from the fetters of Nescience. We have to secure the everlasting joy and happiness by knowing our Real Nature and this knowledge of the 'Self' cannot be had by any means excepting through विचार (right thinking), just as objects are never perceived but by the help of light. The wandering mind is, first of all, to be withdrawn and brought to a calm and tranquil state. This is indeed a very difficult Sadhana but through perseverance and steady practice we achieve success in the long run. The giving up of thinking of sense-objects whether they be external or internal is the stepping-stone to the realisation of Self. We must have then tremendous faith in ourselves. This is Shraddhá. Without it we cannot make any progress whatever in spirituality. In fact, it is the vital factor in building up our Life Divine. No amount of persistent practice or austere penances will be of any avail if we have no faith in Self and the words of the scriptures. Hard and constant practice of this method of spiritual Sadhana will safely guide us to secure the everlasting Bliss—which is our Real Nature—the Brahman. The direct proof of Brahman lies in our supersensuous perception, a state which is to be attained through deep and calm meditation. All knowledge is within us and when the Divine Essence is discovered—we no longer remain tethered to the fetters of Maya.

The Shruti says:

"भ्रान्ते हृदयमन्यिरिहान्ते सर्वसंशयाः

क्षीयन्ते चास्य कर्माणि तस्मिन् हृदं पराङ्मनः।"

"The fetter-knot (all desires) of the heart is destroyed, all doubts are solved; all his Karmas accumulated and present, with their effects, are worn out when He Who is high and low i. e. cause and effect has been realised." This attainment of Self-knowledge is the great objective of Life, and thrice happy is the man who has realised it.

SWAMI VISHUDDHANANDA.

## GREATNESS OF INDIA'S CONQUESTS.

THE condition of the modern world naturally suggests to every mind the question what is meant by "true conquest." At present both the East and the West have become the great scenes of manifold activities and resonant with the dominant notes of conquest in their respective spheres of spirit and matter. But it is not merely to-day that we meet with this state of things in the world, for even if we look back to the distant past we shall find the same spirit in full play amongst different nationalities; and it is this why this question strikes our imagination at the very outset.

We should first of all take into consideration what idea is conveyed by the expression—"true conquest." If it means the compelling of one nation to eat humble pie at the feet of the other or the successful manipulation of the forces of nature so as to turn them into a great nucleus of strength for destructive purposes, then the world has had enough of it both in the past and in the present. Every nation of antiquity by means of its superior physical force enjoyed a full run of supremacy over the conquered;—the events that led to the subjugation of the Babylonians by the overpowerful Assyrians, of the Greeks by the Romans, are undeniable facts of history which show, besides the temporary superiority of physical force, the futility



and impermanence of such conquests also. The real spirit of conquest is thus to be sought elsewhere; for those very triumphant nations who basked in the sunshine of their own success, riding rough-shod over the feelings of the down-trodden races, were, in turn, dislodged from the plenitude of their glory by the irresistible cultural superiority of the conquered. No doubt the magnificent city of Babylon—the paradise of the Near East—was burnt to ashes by “the bloody monarch of Assyria,” still the Assyrian kings could not but feel in their heart of hearts the bitter sting of humiliation that Babylon ranked the highest in point of civilisation in West Asia. The whole of Assyrian pantheon was nothing but a replica of that of Babylon. The arts, literature, painting, science, astronomy and all that constituted their intellectual greatness were tinged with the majestic glow of Babylonian civilisation. Thus the proud heads of Assur were bent before the mighty current of Sumero-Accadian thought and culture. This was also the case with the Romans and the Egyptians. The Romans owed their cultural greatness to the Greeks whose ancient civilisation was the fount of inspiration to the Western world. History is thus a standing testimony to the influences which the captives poured forth in a deluge upon the vanquishers through their cultural superiority.

Still in spite of so much accumulated wisdom and experience of the past, the world seems to be as much the same as it was before. The bead-roll of modern scientists of the East and the West have, after diligent investigations, made many conquests in the realm of Nature. But the results of such enquiries have proved to be constructive or destructive according as the motives which actuated them to these enterprises, are humane or otherwise. If the fruits of these scientific conquests are made use of, for subserving the diabolical instincts of human nature, then the discoveries, instead of helping the evolution of higher motives and the progressive growth of humanity, will prove deterrent to the outbudding of noble qualities and the ultimate attainment of that “universal Brotherhood of man under the universal Fatherhood of God.” Moreover, what potency is there in these physical and material conquests? Napoleon, the great hero of the nineteenth century, flooded the whole of Europe under the surging tide of his con-

quests. But the result was that ultimately France was hoisted in her own petard! Far more powerful and enduring was rather the influence which was exercised by Rousseau and Voltaire, Diderot and D'Alembert who belched forth the lava-flood of volcanic ideas to turn the whole current of Occidental thought into a new channel. Even to-day we find those noble ideas of “Liberty, Equality and Fraternity” exercising some sort of influence in the determination of the destiny of nations, though we are yet to wait for several generations to see whether they will remain “airy nothings” for ever, or secure a permanent foothold in the citadel of action. So the conquest in the realm of ideas is far more permanent than mere physical conquests.

Let us see what role India has played up till now, and what she is still destined to play in the world-drama. The quintessence of Indian civilisation is still a potent force in the Oriental activities and she stands as an embodiment of the highest spiritual culture and the mother of all inspiration to the world abroad. Under the impulse of a new awakening, all the limbs of Indian life have become instinct with spiritual force and there is a spontaneous outburst of her literary, scientific and artistic activities. Not many years back, a hero-Sannyasin of India truly struck the keynote of the drift of Indian civilisation when he said, “Let the Persian or the Greek, the Roman, the Arab or the Englishman march his battalions, conquer the world, and link the different nations together, and the philosophy and spirituality of India is ever ready to flow along the new-made channels into the veins of the nations of the world. The Hindu's calm brain must pour out its own quota to give to the sum-total of human progress.” So the drift of Indian culture had always been towards the evolution of humanity and the diffusion of spirituality which helps the progressive march of the cosmic universe towards its perfect manifestation. Thus the conquest of India is the true conquest—the conquest of spirit over matter.

Since antiquity India has ever been the great battle-ground of foreign invading forces; but the great lesson of all these is that the invaders, instead of being able to preserve the stamp of their distinctive nationality, became so much merged in and influenced by the Indian culture that at



present no trace of their alien characteristics can be found to distinguish them from the "natives." What India has done in the past in the spheres of her spiritual and intellectual activities is a fact which can no longer be gainsaid either by the Europeans or the "perverse" Orientalists. Since the time when the dawn of civilisation broke for the first time on the horizon, not of Greece, or Rome, not of Arabia or Persia, but of India which may be called the motherland of metaphysics, art, music and medicine as well as of truly ethical religion, the West has been influenced in almost all the spheres of human thoughts by the Indians, though at present the Western scholars may deceive themselves by trying to prove to the contrary. Some of the eminent scholars have, after all, admitted the influence of India over the West. Ralph Waldo Emerson says, "Plato was a synthesis of Europe and Asia, and a decidedly Oriental element pervades his philosophy, giving it a sunrise colour." In fact in teaching asceticism Plato was more of a Hindu than a Greek. The impartial students of history while accepting the Greeks and the Romans as the fathers of European civilisation, have admitted that Greece was highly indebted to India for many of her best ideas in philosophy, science and intellectual culture, as also for many of her ethical and spiritual ideas. There is a Greek tradition that Pythagoras visited India, and most probably he did, because in his writings we find such ideas as were very common among the Hindus. Prof. E. W. Hopkins says, "Before the sixth century B. C. all the religio-philosophical ideas of Pythagoras are current in India." Besides this, the Western world owes its first lesson in medicine to India. Megasthenes, Nearchus and Arrian speak highly of the wonderful healing powers of the Hindu physicians and Dr. Royle admits: "We owe our first system of medicine to the Hindus." The atmosphere of the ancient world was thus surcharged with the overwhelming forces that flowed from India, whose astronomy, religious lores, morals and rites furnished even the foundation for the Assyrian and Babylonian civilisation. Prof. Hall, the distinguished author of "The History of the Near East", admits that a branch of the Dravidians, called the Sumerians, whose culture was the most ancient, spread a vast civilisation on

the banks of the Euphrates in very ancient times. Another branch of the Tamils spread from the Malabar coast and gave rise to the wonderful Egyptian civilisation on the banks of the Nile. Thus as a matter of fact even the Assyro-Babylonian and Egyptian civilisations were not free from the all-penetrating influence of Indian culture.

Besides these, Christianity as a religion, born as it is in Asia, even owes a great deal to India. The remarkable resemblance between the legends, traditions, forms, institutions and moral precepts of Buddhism and Christianity has struck every candid enquirer. Renan, who is so unwilling to admit Buddhist influences on the development of the Christian faith, nevertheless states that there was nothing in Judaism which could have furnished Jesus with a model for the parable style. On the other hand we find in the Buddhist books parables of exactly the same tone and the same character as the Gospel parables. We know from the edicts of Asoka that he sent Buddhist missionaries to work in Egypt and in Syria, and these missionaries settled in those countries and formed large and influential Buddhist communities. The Therapeuts of Alexandria and the Essenes of Palestine who were so well-known to the Greek world were in fact communities of Buddhist Bhikkus, practising Buddhist rites, preaching Buddhist doctrines and precepts and spreading the teachings of Gautama Buddha in the West. The Christian historian, Mahaffy, also declared that "the Buddhist missionaries were the forerunners of Christ." The philosophers like Schelling and Schopenhauer and the Christian thinkers like Dean Mansel and D. Millman admit that the Essenes and the Therapeuts arose through the influence of Buddhist missionaries who came from India.

Schopenhauer's philosophy is replete with Buddhist ideas as well as the principles of the Vedantic philosophy. He says, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death," and this philosopher foretold that "the world was about to see a revolution in thought more powerful than that which had been witnessed by the Renaissance of Greek literature," and to-day his predictions are coming to pass. Many other great figures of the West, such as Paul Deussen, Victor Cousin, Schlegel



and Emerson, were all staunch advocates of the Vedanta philosophy. Thus it is now an undeniable fact that the West, however powerful it might be in its material greatness, has been drawing inspiration since antiquity from India where religion has been the source of philosophy, science, art, music and everything. As Hindu civilisation is not based on commercialism and industrial interests of the people, but upon the eternal moral and spiritual laws which govern our lives, the conquest of India is a silent spiritual conquest over matter which forms the background of the Occidental civilisation. The West looks mainly to the externals, but India looks chiefly to the internal. With the latter the attainment of spiritual perfection is the highest aim of civilisation and though social and political freedom is the outcome of the most advanced kind of civilisation, "freedom is the goal of everyone and that freedom must be based on ethical and spiritual laws." Thus the characteristic of our nation is the transcendentalism, the struggle to go beyond, this daring to tear the veil off the face of nature and have at any risk a glimpse of the beyond, and the spirit of true conquest has thus expressed itself through renunciation, love and sympathy for all. Buddha, "the light of Asia" of the sixth century B. C., gave utterance to this spirit when he said—

"My chariot shall not roll with bloody wheels

From victory to victory, till earth

Wears the red record of my name, I choose

To tread its paths with patient, stainless feet

Making its dust my bed, its loneliest wastes

My dwelling, and its meanest things my mates;

This will I do because the woful cry

Of life and flesh living cometh up

Into my ears, and all my soul is full

Of pity for the sickness of this world;

Which I will heal, if healing may be found

By uttermost renouncing and strong strife."

What a magnanimous heart it is that "beats with each throb of all the hearts that ache, known and unknown," and embraces the whole world in its high-souled pity for the suffering humanity! The conquest of spirit over matter is indeed the most powerful, and even to-day more than a third of mankind owe their moral and religious ideas to this prince, from Nepal and Ceylon over the whole Eastern peninsula, to China, Japan,

Thibet, Central Asia, Siberia and Swedish Lapland.

Again with the ushering in of the new era, great spiritual figures have come to India to strengthen the bonds of unity between different sects and to proclaim to the world the universal Vedantic truths upon which the whole life of humanity is based. The advent of Sri Ramakrishna Deva and Swami Vivekananda has heralded the dawn of a new spiritual awakening and the "lion of Vedanta" is roaring with a rejuvenated vigour, whose dominant note still vibrates across the ocean in the distant lands of America and the continent of Europe. Europe wants to-day the dictate of Indian philosophy, "the infinite oneness of the soul which is the eternal sanction of all morality," and this great principle is even now unconsciously furnishing the basis of all the latest political and social aspirations that are coming up in England, in Germany, in France and in America. This is the one great life-giving idea which the world wants to-day from us. The rational West is earnestly bent upon seeking out the rationale, the *raison d'être* of all its philosophy and its ethics, and it is the Vedanta and Vedanta alone, that can become the universal religion of man and the basis of all human aspirations. Thus we see that India, since the dawn of her civilisation, has embarked on a career of intellectual and spiritual conquest and it is now only a question of time to see the complete fulfilment of these noble undertakings. We may thus reasonably conclude in the glowing words of Swami Vivekananda: "The whole of Western civilisation, however dazzling it may seem for the present, will crumble to pieces in the next fifty years if there is no spiritual foundation and what will save Europe is the religion of the Upanishads." Thus the spiritual ideal of the East, whose watchword is renunciation and love which pulsate through and vivify the activities of the Orient, must form the basis of Occidental progress and civilisation in the near future. This constitutes, in short, the greatness of India's conquests—the conquest of spirit over matter.

BRAHMACHARI KHAGENDRANATH.





## VIVEKACHUDAMANI.

(Continued from page 161.)

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।

तिष्ठत्ययं कथं देह इति यद्वान्वतो जडान् ॥४६२॥

समाधातुं बाह्यादृष्ट्या प्रारब्धं वदति श्रुतिः ।

न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ॥४६३॥

462-3. "If the effects of ignorance are destroyed with their root by Knowledge, then how does the body live?"—it is to convince those fools who entertain a doubt like this, that the Srutis from a relative standpoint hypothesise the Prārabdha, but not for proving the reality of the body etc. of the man of realisation.

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४६४॥

464. There is only Brahman, the One without a second, infinite, without beginning or end, transcendent, and changeless; there is no duality whatsoever in It.

सद्बोधनं चिद्बोधनं नित्यमानन्दबोधनमक्रियम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४६५॥

465. There is only Brahman, the One without a second, the Essence of Existence, Knowledge and Eternal Bliss, and devoid of activity; there is no duality whatsoever in It.

प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४६६॥

466. There is only Brahman, the One without a second, which is inside all, homogeneous, infinite, endless, and all-pervading; there is no duality whatsoever in It.

[Homogeneous—admitting of no variation.]

अहेयमनुपादेयमनादेयमनाश्रयम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४६७॥

467. There is only Brahman, the One

without a second, which is neither to be shunned nor to be taken up or accepted, and is without any support; there is no duality whatsoever in It.

[Shunned etc.—because It is the Self of all.

Without any support—Self-existent, being Itself the support of everything else.]

निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४६८॥

468. There is only Brahman, the One without a second, beyond attributes, without parts, subtle, absolute, and taintless; there is no duality whatsoever in It.

अनिरूप्यस्वरूपं यन्मनोवाचामगोचरम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४६९॥

469. There is only Brahman, the One without a second, whose real nature is incomprehensible, and which is beyond the range of mind and speech; there is no duality whatsoever in It.

सत्समृद्धं स्वतःसिद्धं शुद्धं बुद्धमनीहयम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥४७०॥

470. There is only Brahman, the One without a second, the Reality, effulgent, self-existent, pure, intelligent, and unlike anything finite; there is no duality whatsoever in It.

[Intelligent—strictly speaking, Intelligence Absolute.

Unlike &amp;c.—It has got no exemplar.

The repetition is for emphasising the Absolute, Unconditioned aspect of Brahman.]

निरस्तरागा विनिरस्तभोगाः

शान्ताः सुदान्ता यतथो महान्तः ।

विज्ञाय तत्त्वं परमेतदन्ते

प्राप्ताः परां निर्द्वितीमात्मयोगात् ॥४७१॥

471. High-souled Sannyasins who have got rid of all attachment, and discarded all sense-enjoyments; who are purified and perfectly restrained, realise this Supreme Truth and at the end attain the Supreme Bliss through their Self-realisation.



*Sannyastins*—lit. those who struggle after Realisation.

*Pacified*—refers to control of the mind. *Restraincd*—to control of the senses.

*End &c.*—They attain Videhamukti or disembodied, absolute Freedom after the fall of their body. ]

अघानपीदं परतत्त्वमात्मनः

स्वरूपमानन्दघनं पिचार्य ।

विभूय मोहं स्वमनःप्रकल्पितं

मुक्तः कृतार्थो भवतु प्रबुद्धः ॥४७२॥

472. Thou, too, discriminate this Supreme Truth, the real nature of the Self, which is, Bliss undiluted, and shaking off thy delusion created by thy own mind, be free, and illumined, and attain the consummation of thy life.

[ *Thou, too, &c.*—The Guru is addressing the disciple.

*Undiluted*—unmixed, i. e. absolute.

*Illumined*—lit. awakened, i. e. from this unreal dream of duality. ]

समाधिना साधुविनिश्चलात्मना

पश्यतात्मतत्त्वं स्फुटयामचक्षुषा ।

निःसंशयं सम्यगवेक्षितश्चे-

च्छ्रुतः पदार्थो न पुनर्विकल्प्यते ॥४७३॥

473. Through Samadhi in which the mind has been perfectly stilled, visualise the Truth of the Self with the eye of clear Realisation. If the meaning of the (scriptural) words heard from the Guru is perfectly and indubitably discerned, then it can lead to no more doubt.

[ *Samadhi*—i. e. the highest or Nirvikalpa Samadhi.

*Scriptural words*—such as "Thou art That," and so on.

*Discerned*—realised in Samadhi. ]

स्वस्याविद्यात्प्रसम्बन्धमोक्षा-

त्सत्यज्ञानानन्दरूपात्मत्वमो-

क्षार्थं मुक्तिर्द्विकोक्तिः प्रमाणं

दान्तसिद्धा स्वानुभूतिः प्रमाणम् ॥४७४॥

474. In the realisation of the Atman, the Existence-Knowledge-Bliss Absolute, through the breaking of one's connection with the bondage of Avidya or Ignorance, scriptures, reasoning, and the words of the Guru are the tests, while one's own experience earned by concentrating the mind is another proof.

[ *Tests*—The word 'Pramana' can be translated also as 'proofs' or 'authority.'

*Scriptures*—which tell of one's eternal identity with Brahman, and declare all duality to be unreal.

*Reasoning*—upon those scriptural statements so as to be convinced of their truth. For instance, one can argue that bondage being a creation of one's mind must be unreal and that Knowledge of Brahman dispels it, and so on.

*Words.....Guru*—The Guru is a man of Realisation and perfectly unselfish and all-loving. He is therefore an *Apta*, and as such his words are authority.

*One's own experience &c.* : This is the ultimate test. For otherwise one is not perfectly satisfied.

*Concentrating &c.*—in Samadhi. ]

वन्धो मोक्षश्च तृप्तिश्च चिन्ताऽऽरोग्यक्षुदादयः ।

स्वेनैव वेद्या यज्ज्ञानं परेषामानुमानिकम् ॥४७५॥

475. Bondage, liberation, satisfaction, anxiety, recovery from illness, hunger and such other things are known only to the man concerned, and knowledge of these to others is a mere inference.

[ *Inference* : Others merely guess at them through signs. ]

तदस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।

प्रज्ञयैव तरेद्विद्वान्निश्चरानुश्रुतया ॥४७६॥

476. The Gurus, as well as the Srutis, instruct the disciple, standing aloof; while the man of realisation crosses (Avidya) through Illumination alone, backed by the grace of God.

*The Gurus &c.*—This instruction is *paroksha* or indirect, while the aspirant's own experience in Samadhi is *aparoksha* or direct. The former is the means to the latter. ]



स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।  
संसिद्धः सन्मुखं तिष्ठेन्नर्विकल्पात्मनाऽऽत्मनि ॥

477. Himself knowing his own indivisible Self through his own realisation, and thus becoming perfect, a man should stand face to face with the Atman, with his mind free from dualistic ideas.

[Face to face—i. e. must live in Atman.]

वेदान्तसिद्धान्तनिरुक्तिरेषा

ब्रह्मैव जीवः सकलं जगच्च ।

अखण्डरूपस्थितिरेव मोक्षो

ब्रह्माद्वितीयं श्रुतयः प्रमाणम् ॥४७८॥

478. The verdict of all discussions on Vedanta is that the Jiva and the whole universe are nothing but Brahman, and that liberation means abiding in Brahman, the indivisible Entity. While the Śrutis themselves are authority (for the statement) that Brahman is One without a second.

Abiding in Brahman—as opposed to dualistic ideas.

The teacher's address begun in Sloka 213 ends here.]

इति गुरुवचनाच्छ्रुतिप्रमाणा-

त्परमवगम्य सतत्त्वमात्मयुक्त्या ।

प्रशमितकरणः समाहितात्मा

क्वचिदचलाकृतिरात्मनिष्ठितोऽभूत् ॥४७९॥

479. Realising the Supreme Truth at a blessed moment, through the above instructions of the Guru, the authority of the scriptures and his own reasoning, with his senses pacified and the mind concentrated, (the disciple) became immovable in form and perfectly established in the Atman.

किञ्चित्कालं समाधाय परं ब्रह्मणि मानसम् ।

उत्थाय परमानन्दादिदं वचनमब्रवीत् ॥४८०॥

480. Concentrating the mind for some time in the Supreme Brahman he rose, and out of supreme bliss spoke as follows:

[Rose—came down to the ordinary sense-plane.]

बुद्धिर्विनिष्टा गलिता प्रपुष्टि-

ब्रह्मात्मनोरेकतयाऽधिगत्या ।

इदं न जानेष्यनिदं न जानं

किं वा कियद्वा सुखमस्त्यपारम् ॥४८१॥

481. My mind has vanished, and all its activities have melted, by realising the identity of the Brahman and the self; I do not know either this or not-this; nor what or how much the boundless Bliss (of Samadhi) is!

[This or not-this—all relative ideas, that is.

What *ok how much* &c.—The Bliss experienced in Samadhi is inexpressible and immeasurable.]

वाचा वक्तुमशक्यमेव मनसा मन्तुं न वा शक्यते

स्वानन्दामृतपूरपूरितपरब्रह्मास्तुर्धैर्वभवम् ।

अम्भोराशिर्विशिष्टैर्वार्षिकशिलाभावं भजत्मे मनो

यस्यांशंशलवे विलीनमधुनानन्दात्मना निर्वृतम् ॥

482. The majesty of the Ocean of Supreme Brahman, replete with the current of the nectar-like Bliss of the Self, is verily impossible to express in speech, nor can it be conceived by the mind,—in an infinitesimal fraction of which my mind melted like a hailstone getting merged in the ocean, and is now satisfied by that Essence of Bliss.

[Infinitesimal fraction: Lit. a particle of whose part's part. The Avyaktam or Unmanifest is a part of Brahman (through Upadhi or superimposed limitations); the Sutrātman or the Cosmic Mind is, again, part of that; while the Virāt or the Being who considers himself as the Cosmic Body, is a fraction of this last. The bliss of this Virāt even is enough to melt the finite mind. Compare Sri Ramakrishna's story of a ship that came near a magnetic rock and had all its bolts drawn out, so that it was reduced to its pristine condition.

Hailstone &c.: The hailstones that accompany a shower of rain on the ocean quickly melt and become one with it.

Now—after return to the normal plane of consciousness.]

(To be continued.)



## MAHASAMADHI.

We are extremely grieved to announce that the Holy Mother, the divine consort of Sri Ramakrishna, after her life-long good services to the world, left the mortal regions in Mahasamadhi after a protracted illness of several months at the age of sixty-seven and passed into the life eternal in Calcutta, on the 21st July last, at 1-30 A. M., leaving the whole world of devotees to mourn her irreparable loss. After the passing away of the Bhagavan, the Holy Mother lived, sometimes in her village home and sometimes in Calcutta, as His representative and as a perennial fount of inspiration and strength, to all through cloud and shine. The profound gulf created by her disappearance at such a time when the garland of Sannyasins left by Sri Ramakrishna are bidding farewell to the world one by one, will never be bridged by anything else on earth. It is needless to remark that in her, one could see realised that wisdom and sweetness to which the simplest of women may attain, and yet the stateliness of her courtesy and openness of mind were almost as wonderful as her sainthood. Her life was one long stillness of prayer and singleness of devotion. With her Seraphic love and overflowing affection, the Holy Mother was an unfailing solace to all the troubled hearts that sought refuge at her feet for eternal peace and liberation from the worries and anxieties of worldly life. Such was the kindness and openness of her disposition that none ever turned back disappointed from her ever-open doors. Men and women who approached her in season and out of season to be relieved of the extreme tension of their afflicted souls, became the recipients of her immortal blessings and sweet words of love and wisdom which stilled the throbbing pains of their hearts for ever. Her life was a synthotic embodiment of the perfect ideals of Jnana, Bhakti and Karma, which are rarely to be met with in such a harmonious blending anywhere else in the world. She was indeed Sri Ramakrishna's final word as to the ideal of Indian womanhood.

The last ceremonies were unutterably solemn and the sublime pathos of the occasion has left a deep impression on the minds of all present. Next day at about 11 A. M. the hallowed person of

the Holy Mother, bedecked with garlands and sacred fragrance, was borne by the Bhaktas amidst songs in praise of the Lord to the Belur Math. After Aratrika her holy person was bathed in the Ganges and adorned with new clothes by the female devotees. Then amidst teeming tears the mortal frame was consigned to the flame and in a couple of hours the last vestige of her phenomenal existence melted away into the five elements. But though the mortal body was reduced to ashes, the Soul of the Holy Mother enshrined in the hearts of her Bhaktas will ever enjoy their offerings of love and prayer, guide them through all circumstances, safe and sound to the haven of eternal bliss and shower everlasting blessings on their devoted heads through all time to come.

Om Shanti ! Shanti ! Shanti !

## PURI FAMINE RELIEF WORK.

We have already informed the public that we have deputed workers to the affected areas in the district of Puri, for inspection and administration of relief to those people who being situated in an out-of-the-way place, could not get any relief either from Government or from any public bodies. They have opened a centre at Kanas, a village about 12 miles off from Khurda Road Station. For the present they have undertaken to relieve at least two unions under Kanas Thana, and the distribution of rice will take place in the course of this week. The report of our work will be published as soon as the first distribution is over. We are informed by our workers that at least Rs. 300 will be required per week for this purpose. If sufficient funds are forthcoming our work will be extended to those unions that are similarly affected. Our funds are short; therefore, on behalf of the suffering brethren we appeal to the generous public to contribute their mite as soon as possible to—

- (1) The President, Ramkrishna Mission,  
Belur P. O., Dt. Howrah.
- (2) The Secretary, Ramkrishna Mission,  
1, Mukherji Lane, Baghbazar, Calcutta.

Contributions, however small, will be thankfully received and acknowledged.

Saradananda, Secretary, R. K. Mission.



## R. K. MISSION SEVASHRAMA, ALLAHABAD.

The following is the ninth annual report of the Ramkrishna Mission Sevashrama, Muthigunge, Allahabad, for 1919, which shows a distinct progress in its humanitarian works.

During the year under review 11,143 sick poor were treated in the Outdoor Dispensary, of which 5950 were new cases. Of the latter, 5283 were Hindus, 582 Mahomedans, 30 Christians and 55 belonged to other denominations.

Summary of accounts from January 1919 to December, 1919, is noted below :

Receipts	...	Rs. 3636	10	8
Expenditure	...	" 3382	14	4

Balance in hand ... Rs. 253 12 4

Thus from this it will be clearly evident to all that the Mission has been trying with extremely inadequate means at its disposal to cope with an ever-increasing amount of disease and suffering amongst the poor in the city, and it has to depend entirely on the benevolence of the generous public to carry on its work of relief. With the advance in population, disease and suffering are also on the increase and an indoor hospital for the diseased poor has become an urgent necessity. A plot of land adjacent to the Math has recently been purchased to erect an indoor hospital where the sick poor might remain and get food and medicines. The house for the workers has become very necessary for the efficient working of the institution and is required to be built close to the outdoor dispensary within its own premises.

We trust that the cries of the poor and the helpless will not fail to rouse the sympathy of the benevolent public who must come forward with their mite to help the institution which the sufferings of our fellow-men have called into being.

The Mission further tenders its heartfelt thanks to all those who have so kindly and generously helped it with donations and subscriptions. All such donations should be sent either to Swami Vijnanananda, Ramkrishna Mission Sevashrama, Muthigunge, Allahabad, or the President, Ramkrishna Mission, Belur P. O., Dist. Howrah.

## REVIEWS.

*The Peeps into the Future.* By Prof. Pradana Rao, Proprietor, The Kalinga Astrological Bureau, Chodavaram, Vizagapatam Dt. Price Re. 1. First Edition.

We have received a copy of "The Peeps into the Future" for review and have great pleasure to record that this pocket-book will serve the purpose of an house-Astrologer to every one for a correct foreknowledge of the result of any transaction entered upon or already finished. We heartily wish the ready appreciation and wide circulation of this nice little book on Astrology, which, on account of its lucid exposition, has been made intelligible to all.

*The Buddhist Annual of Ceylon.* Edited by S. W. Wijayatilake. Published by W. E. Bastian & Co., Colombo. Price 2-50.

The first volume of the Buddhist Annual of Ceylon is to hand, and we are gratified to say that the invaluable teachings of Lord Buddha have found living utterance in many of its learned articles. Attempts have been made with great success to make a clear exposition of the doctrines of Buddhism through many interesting stories and illustrations, though here and there we meet with some discordant notes. For we are really at a loss to understand why the writer of the article "The making of a Buddhist" was so anxious for "an awakening from the hypnotisation of Vedanta ideas" after "reading every word of Swami Vivekananda and burying himself deep in the study of Vedanta as expounded by him in his writings." The Hindus, on the other hand, far from seeing any fundamental difference in the ultimate reality of the two sister religions, recognise Buddhism as the fulfilment of Hinduism. We hope there should be no distorting of facts and misunderstanding of universal truths. We believe that this new journal will serve the purpose of a valuable medium for the dissemination of Buddhist religion throughout the country.

*Brihadaranyakopanishad*—Part XIII. Translated and edited by Pandit Durgacharan Sankhya-Vedantatirtha. Published by the Lotus Library, 28/1 Cornwallis St., Calcutta. Price as. 12.



Some of the foregoing parts of this valuable edition of the Upanishads in Bengali have already been reviewed by us with great satisfaction. We are glad to announce that the present volume completes the Brihadaranyaka Upanishad, published under the able editorship of the learned Pandit Durgacharan Sankhya-Vedantatirtha. This admirable edition enriched with the Text and a Sanskrit paraphrase thereof, together with a Bengali running translation and the commentary of Sankara with Anandagiri's gloss, marks a distinct advance in this direction and has been made easy of comprehension to all interested in religious lore. We fervently hope that the publisher will spare no pains to launch other Upanishads with such faithful translation of Sankara's commentary and valuable footnotes, so as to make them intelligible to every ordinary mind, in the near future, and thereby help an easy appreciation of our scriptures by the public. The present series is indeed a remarkable asset to the Bengali religious literature.

*A course of Human Evolution.* By Tarinicharan Sen Gupta. Narad Press, Chapra. Price Re. 1.

We have received a copy of "A Course of Human Evolution" for review and have great pleasure to record that this small brochure is a fitting commentary on the "Patanjal Sutra" which the author has attempted to explain from the pure theological point of view, so that they may be of practical help to the devotees who follow the different paths of religion. We hope that this book will serve as a key to explain the mysteries and hidden meanings in all intricate religious books as he has traced from pre-historic period, the history of the different forms of religion, sects and creeds in a nutshell.

## NEWS AND NOTES.

THE whole of India deeply mourns to-day the loss of Lokamanya Bal Gangadhar Tilak, the soul of the Maharashtra country and one of the greatest sons of India, whose passing away on the 1st of August at this critical juncture of Indian life is indeed a national disaster. His towering personality, standing head and shoulders above others in point of self-sacrifice, profundity of scholarship, single-minded patriotism, a forecasting vision of possibilities and,

above all, his burning love for the motherland, was one of the mightiest pillars of hope and inspiration to his countrymen. He combined in him the sterling qualities of head and heart in equal proportion, and in spite of a glorious vista of brilliant prospects open before him at the end of his unique educational career, he hugged and kissed the humble paths of poverty and threw himself heart and soul into the services of his motherland and self-culture. His noble life was one long continuous struggle and suffering, self-sacrifice and unflinching devotion to the uplifting of his fellowmen. In practical statesmanship, spirit of sturdy independence and wonderful intelligence he was far ahead of his contemporaries. Taking all things together he was unquestionably the greatest and the most accredited leader in the civic and political life of India. The world has lost in him a great man and scholar and our country a true patriot. He was indeed one of the brightest luminaries in the firmament of modern India.

SWAMI Paramananda has returned to Boston and resumed charge of the services and classes at the Vedanta centre. The attendance throughout the month of May grew steadily and many new-comers were seen at the meetings. The Swami intends to remain in Boston until the late summer, when he will set out on another lecture-tour throughout the north-west.

THE 85th Birthday Anniversary of Bhagavan Sri Ramakrishna Deva was celebrated with due éclat on Sunday, the 20th June, 1920, at the Padur Mutt, Vivekananda Sangam, Vaniambadi, Madras. The Mutt premises were decorated with flowers and flags, and a big-sized photo of Sri Ramakrishna Deva was put up in a prominent place in the Central Hall. From the early morning various Kirtana parties began to pour in. Several thousand poor Narayanas were fed in course of the day. In the afternoon a public meeting was held and on the motion of Mr. C. Venkataswamy Naidu, the president of that Mutt, Mr. Ragunathaswamy Iyengar A. B. A., Deputy Tahsildar, was voted to the chair. It was a large representative gathering and some of the ladies and gentlemen who were present on the occasion delivered eloquent lectures on the life and sayings of Bhagavan Sri Ramakrishna. After the chairman's concluding remarks the whole proceedings were brought to a close at about 7 in the evening.



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
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